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he seems to speak with a doubtful voice, it is not from any failure to grasp the true ethical justification for toleration,—that it can never be right to coerce the expression of opinion because, though in particular cases the opinions propagated may do harm, breach of the rule will generally do still more harm in the long run. I do not know whether Prof. Bury would admit any exception to this rule, but it is curious that there is one historical breach of it, the persecution of the Christians by the Roman emperors, which he refrains from testing by the principle of toleration. While he says that the persecutions were wrong because they were unsuccessful, he does not explicitly say that even if they had been successful, they would have been wrong. Another difficult question on which he touches is that as to what beliefs may reasonably be accepted on authority and what not. His remarks on this head are in accordance with common sense, and his advice that the distinction should be impressed upon children as early in life as possible is admirable. It is not easy, indeed, to be sure exactly what the distinction is, but the greater the number of parents that try to be clear about it and to act on Prof. Bury's suggestion, the brighter the hope for the future of civilization will be. “‘Children distrust your parents’ is the first commandment with promise:” it is inspiring to find a Regius Professor at one of our ancient universities sounding this note, like a trumpet-call, at the end of a damaging attack on religion.

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PSYCHE'S TASK: A Discourse Concerning the Influence of Superstition on the Growth of Institutions. Second Edition, revised and enlarged, to which is added The Scope of Social Anthropology: An Inaugural Lecture. By J. G. Frazer. London: Macmillan & Co., 1913. Pp. xi, 186.

“Psyche's Task” is to sort out the seeds of good from the seeds of evil. In the course of lectures to which Dr. Frazer has given this title, his object is to pick out the seeds of good in the record of superstition. His “sinister client,” he allows, is nevertheless condemned to death, though the sentence will not be executed in our time. The lecture on “The Scope of Social Anthropology,” added to the new and enlarged edition, somewhat cor-

rects the too panegyrical tone of the speech for the defense. Superstitious beliefs have, indeed, had their utility in supporting the fundamental institutions of society; but those institutions cannot permanently rest on them; and the vestiges of them that linger on in our societies, civilized only at the intellectual summits, contain indefinite possibilities of danger. For the oldest and crudest superstitions are the most tenacious of life. "The high gods of Egypt and Babylon, of Greece and Rome, have for ages been totally forgotten by the people and survive only in the books of the learned; yet the peasants, who never even heard of Isis and Osiris, of Apollo and Artemis, of Jupiter and Juno, retain to this day a firm belief in witches and fairies, in ghosts and hobgoblins, those lesser creatures of the mythical fancy in which their fathers believed long before the great deities of the ancient world were ever thought of, and in which, to all appearance, their descendants will continue to believe long after the great deities of the present day shall have gone the way of all their predecessors." This depends on the natural inequality of men. The few lead, but the mass only acquiesces: "in the majority of men, whether they are savages or outwardly civilized beings, intellectual progress is so slow as to be hardly perceptible." Yet, as Dr. Frazer goes on to show, the systems of belief of those that we call savage races, which are retarded varieties of the human species, are dying out so rapidly through intercourse with civilized peoples, that it is now of the highest importance to exhort the universities and the State to do all that is still in their power to preserve the knowledge of them before it is lost forever. For savages, though not absolutely 'primitive,' are primitive relatively to us, and furnish the only means of tracing the institutions of mankind, if not to the very beginnings, yet to a much earlier stage than that in which we are living.

Thus, there is at once a theoretical and a practical interest in the lectures, though Dr. Frazer disclaims the purpose of directing thought in its practical aspect. From the latter point of view, which in spite of the disclaimer is rather prominent in "Psyche's Task," the collection of facts would doubtless have been labeled by Bentham, if he had met with it, "Jug. util." "Jug." [Juggernaut], however, meant for him primarily the great historical religions, and in particular that of Europe, not savage superstitions; in which the scientific in-

terest (as Dr. Frazer incidentally notes) had in the eighteenth century scarcely begun. It would be interesting to speculate whether, in the war upon "Jug." (*gravis religio*), direct discussion on the relation of "the supernatural sanction" to reason and utility, or the study of its origins, will be in the long run the most efficacious. Up to now, it must be said, the work of the Voltaires and Benthams has had more effect on institutions than that of the evolutionary philosophers and men of science of the nineteenth century, whose sociological work, as we see alike in Spencer and in Dr. Frazer, has tended to impress on them the conviction that the old has a certain relative value, in spite of the dislike they really feel towards it. In further qualification of the panegyrics, I think we may well insist on a certain 'natural selection' point of view, just hinted at in a former notice (*INTERNATIONAL JOURNAL OF ETHICS*, October, 1913). When varieties of mankind have been evolved that can live without aid from the darker forms of religion or superstition, why need we fear to destroy those forms? Among the rival races, and within each race, ability to 'bear ideas' is, as Professor Carveth Read has put it, a test of survival-value. No doubt, Dr. Frazer agrees with this, but it is a point which he has not brought out.

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WITHIN OUR LIMITS. By Alice Gardner. London: T. Fisher Unwin, 1913. Pp. viii, 315.

Nearly all the essays on "questions moral religious and historical" composing this volume were, as Miss Gardner tells us in her modest and pleasant preface, originally delivered as addresses to women students. Regarded as addresses delivered largely to junior fellow-students, they certainly merit high commendation for their quiet thoughtfulness and simple and genial broad church devoutness. In a notice of the book in a prominent quarterly I have seen Miss Gardner spoken of as a disciple of Matthew Arnold, and it is true that her book recalls that scholar both in its vein of 'high seriousness,' and in its insistence on the spiritual value of the Christian scheme of life and Christian forms of devotion even for those who can accept neither the supernatural elements of 'historical Chris-